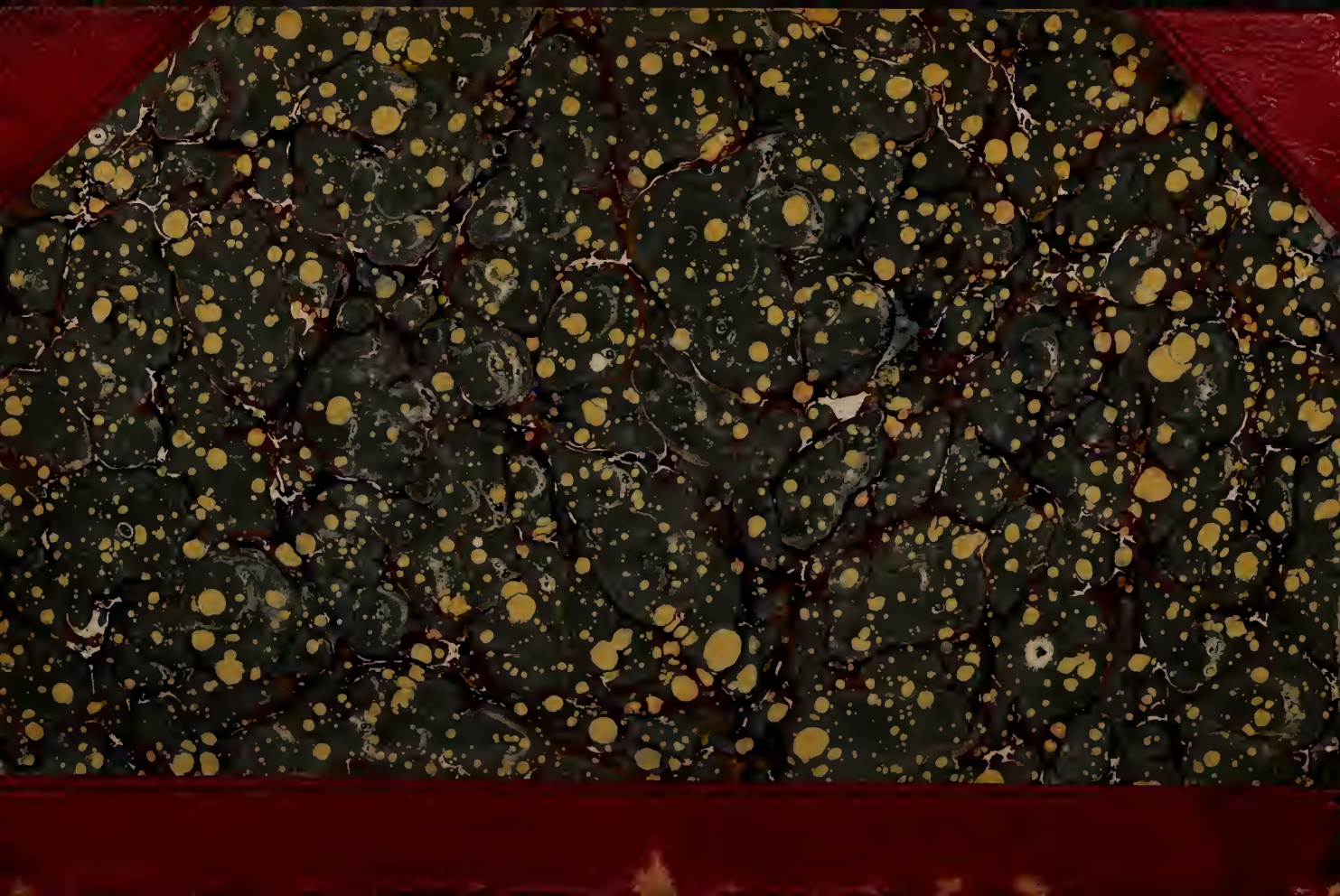

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WOMAN'S WORK

FOR

WOMAN.

VOLUME V.

Woman's Foreign Missionary Society of the Presbyterian Church,
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Woman's Work for Woman.

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Abroad.

NINGPO.

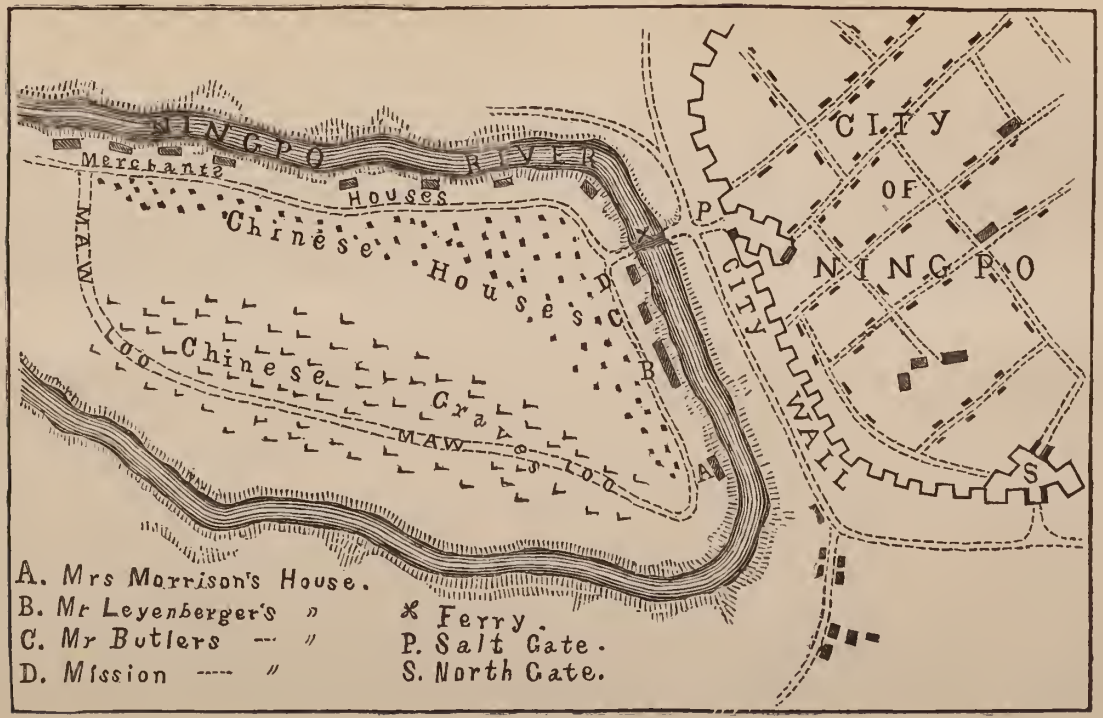
Our Presbyterian Church has under its care three missions in China, viz.: the Tungchow and Peking Mission in the north, the Canton Mission in the south, and between them the Ningpo Mission, which embraces four stations, viz.: Shanghai, Hangchow, Suchow and Ningpo. If we consult the map, we shall find, near the sea, and midway between Peking and Canton, the city and station of Ningpo. The city is on the Ningpo river, 12 miles from the sea, and lies nearly in the centre of a large plain, surrounded on all sides by mountains, and intersected by numerous canals which serve the double purpose of irrigation and travelling. The climate is cool for nine months in the year, but subject to sudden and great changes, and at certain seasons, is damp and unhealthy. The city,

which is about six miles in circuit, is surrounded by a wall fifteen feet high, with a parapet six feet higher. Within the parapet, the top of the wall is wide enough for four or five to walk abreast. Our missionaries live outside the walls, in a suburb beyond the river, which here makes a curious bend, almost enclosing the spot where the foreigners reside, and of which a rough sketch is here given. There are vast numbers of graves on this part of the Ningpo plain, and a road a mile long, which was originally cut for a race-course, but which is now overgrown with grass, and furnishes a pleasant walk for the missionaries and their children.

To many of our readers this city is familiar and dear, recalling, as it does, the early history of our own missions in China, and fragrant still with the memory of the loved and lamented martyr missionary, Walter M. Lowrie, Jr. In the year 1845, Messrs. Lowrie, Way, Loomis, Culbertson and McCartee formed the mission at Ningpo, and organized the *first Presbyterian Church in China*. It consisted of seven members, three of whom were Chinese. To-day, the city of Ningpo contains eleven churches, with a membership of 500 or 600, and seven ordained native ministers, with from eighteen to twenty assistants. One of these churches is entirely self-supporting, and the others are partly so, and their charitable contributions now exceed $300 yearly. Doubtless much of this success is due to the medico-missionary labors of Dr. McCartee, through which the beneficent character of the religion of Jesus must have impressed itself strikingly upon the native mind.

Here, also, a printing press was set up at an early day by our mission; for although the Chinese were probably the first to discover and to use the art of printing, their method was very imperfect and tedious, and the discovery and use of a small number of metallic types in printing the language, constituted an era in the history of the nation. This press still sends out yearly its millions of pages of the Sacred Scriptures and other Christian publications.

In the department of woman's work there is much of interest in the history of Ningpo. Here, Miss Aldersey, of the English Church, more than thirty years ago, alone and at her own charges,


NINGPO RIVER
Merchants Houses
Chinese Houses
MAW LOO
Chinese Graves
MAW LOO
CITY OF NINGPO
CITY WALL
P
S
A. Mrs Morrison's House.
B. Mr Leyenberger's "
C. Mr Butlers — "
D. Mission ---- "
⚓ Ferry.
P. Salt Gate.
S. North Gate.

established and carried on *her* woman's work for woman, and won souls for Jesus, two of her pupils helping to form the first Presbyterian Church in China.

In 1860, Mr. and Mrs. W. T. Morrison went to Ningpo, Mr. M. giving himself especially to the training of native ministers, and commencing a dictionary of the language. In 1869 he was called to the life above, and Mrs. Morrison took up the vocabulary work left by her husband, which she has now completed and is putting through the press at Shanghai. The missionary force at present at Ningpo consists of Mr. and Mrs. Leyenberger, Mr. Butler, Mrs. Morrison and Miss Sellers. A boarding school for girls, designed to educate Christian wives for Christian natives, has long been successfully carried on by Mr. and Mrs. Leyenberger. The latter, in impaired health, is now on a visit to her native country. and Mrs. Morrison, aided by Miss Sellers and her faithful native helper, Mrs. Tsin, has assumed the care of the school. Miss Harshberger, of Milroy, Pa., is on her way to join them.

From this school have gone forth 130 graduates, 70 of whom have united with the church. The pupils are the children of the church members, and with the increase of these, many more apply for admission than can be received. Mrs. Morrison has also charge of two other schools; a day-school in the city, taught by a graduate of the girls' boarding school, a Bible class for church members on the Sabbath, and an industrial class, more especially for mothers, four of whom have been admitted to the church during the past year. Thus is this brave Christian woman, with singular devotion and fertility of expedient, seeking to awaken the minds and hearts of the stolid women about her; and is not this the only hope for China and for the world, the raising of women to a true Christian womanhood? And, here, no such barriers meet us as in India. Here, no system of caste, no hoary laws of rigid female seclusion, oppose the entrance of Christianity.

China is open to the gospel, and nothing hinders its glorious and triumphant advent but the reigning presence and power of "the god of this world." We do not wonder that the great need felt and expressed by our missionaries at Ningpo, as in other stations,

is the power of the Holy Spirit, nor that the anguished cry comes in every communication, "Pray for us! We need money, we need laborers, but, first, and most of all, we need your prayers." Nor has the cry which has gone up from the earnest toilers there, and at home, failed to enter the ears of "the Lord of Sabaoth." Ever and anon, across the waste of waters, comes the glowing tidings, "Rejoice with us, for souls are being born into the kingdom of our Lord; poor, ignorant creatures are they, but souls for whom Jesus died, and He is, even in China, seeing of the travail of His soul!" And is not the day dawning and the darkness already fleeing away when such utterances as the following come to us?

"I never knew in Ningpo before such a universal desire among missionaries for the Holy Spirit, and such a determination to reach the root of the matter, namely, personal holiness, as a necessity before we can know much of that power. To-day, a gray-haired, spiritually-minded missionary of the Church of England proposed that we all join in prayer every day, at noon, in our own rooms, for this special blessing upon our schools, and upon the Chinese. Ah, my faith is stronger now! We live in a valley of dry bones, and when old missionaries talked about God's purposes being slow in accomplishment, and that we could not expect a large blessing in China —et, my heart was chilled; but now, I hope! I hope!"

Verily, there *is* hope for China, and for the *world*, when "Zion" shall "awake and arise;" when she shall shake herself from the dust, and put on her strength, her beautiful garments, then shall it be said of her, "The Lord *her* God is with *her*, and the shout of a king is among them."

CHINA.—Hangchow.

MRS. D. N. LYON.

HANGCHOW is the capital of the Chekiang Province, and is a city of some 800,000 inhabitants. It is about three days' journey, by boat, from Shanghai on the northeast and from Ningpo on the southeast. It is surrounded by a high wall, some twelve miles in

length, with a larger suburb extending beyond. On one side is the Tsien-táng river, and on the other the beautiful West Lake, spanned by a raised causeway, linked together by several arched bridges. Beyond are the hills, one spur of which reaches within the city wall. These, with their paved walks and stone steps winding up their rugged sides, and at some seasons of the year covered with the most beautiful flowers, make them an attractive retreat for a day's rest, refreshing both mind and body.

Our home is in quite a central part of this great city, on a busy street, which gives an excellent location for a chapel just at our own door. This thrown open, forms the entrance to the larger chapel, where the Sabbath services are held. Some sixty feet in the rear of this is our house, with a narrow pathway on the west side of the chapel leading to the street. Here we are hemmed in by walls twenty and thirty feet high, but all the pleasanter for this, as they also shut out the noise to a good degree, making it more quiet and homelike.

I have visited a number of the women around me, and am generally received very kindly. Of course they like to look at my clothes and ask a great many questions, but not more, perhaps, than would be asked in many American homes, were a Chinese lady to visit one of them. Frequently a number of women come to my house, not because they wish to hear the doctrine, but to see. They would be very glad to go all over the house and look into every corner, if we would allow them to do so. Among my callers one day, was a woman rather more intelligent-looking than the rest, and I soon found that she could read, something that very few Chinese women are able to do. When she left, I gave her a tract to take away with her, and the next time she came, one of the Gospels. The third time, she brought two of her children with her, and money to buy a book. I called upon her a few days ago, in her own home, and she seemed quite glad to see me. One of her neighbors, who had also been with her to my house, said that in the evenings they all sat down together in her room, and Mrs. Wang read to them from the books she had received from me. Do pray for her that the Holy Spirit will open her heart, that she

may understand the precious truth she reads, and that she and her neighbors may be led to believe in the Lord Jesus.

As yet we have no day-schools here. I have for a long time wanted to open one for girls, but do not receive very much encouragement. Doubtless I would have some difficulty in getting pupils at first, but one very serious drawback is to find a suitable native woman to assist me, there are so very few of our Christian women who can read their own language. Good Bible women are also hard to find.

CHINA.—Tungchow.

MRS. J. F. CROSSETTE.

. . . I HAVE quite a good girls' school started, and feel much encouraged with the success I have had thus far. There are eight girls and two young married women; three of the girls were Mrs. Capp's former pupils. The two women and one of the girls are day scholars. I am looking for more girls on from Pingtoo this season; that is our most hopeful field, the best part of my school being from that region.

I am beginning to feel quite attached to the school, but have only taken it until Mrs. Capp's return, as I think she is just the person to have charge of it. Ite (not Ida), next younger than Ida, united with our church this winter. Oh, that I might see more of my scholars coming to Christ! I am glad that the two eldest are Christian girls, as I trust, for they will have a good influence on the others.

Yesterday I gave them all a half holiday, and let them go over to the western sea beach. Mrs. Holmes, of the Baptist Board, had her girls' school go too; it was she who proposed their going. One of my girls had never seen the sea before. When we got down there, the tide was already quite high, so that the best places for finding shells were covered over, but the girls brought home some shells, and presented part of them to Mrs. Shaw and myself. They seemed to have enjoyed their trip very much.

I have been able to make a visit now and then among the women in the city. One day I went to the water city to visit, and was very much pleased with the reception they gave me. I had many invitations to come again, and want to do so just as soon as I can find time for it, as I think it has been long enough since my first visit for me to repeat it. We have to be guarded about going too often to the same place, so as not to arouse any suspicions, for the men of the house will begin to be alarmed if too frequent visits at first are made. It is quite interesting to me to hear the experience of some of our Christian women, as to their opinions of the missionaries on first hearing about them, before they knew anything of their religion, and all the dreadful stories they were told about them, which made them fear to go near them; but after the first visit their fears usually all vanish.

I have charge of the female prayer-meeting that meets every Thursday at my house, and I have been much pleased to see such a room full as I have had every time that we have met. I know that it is dear Mrs. Mateer's faithful efforts that have brought them. I wish you might meet with us sometimes, and listen to some of the earnest, childlike prayers that are offered. If Mrs. Capp could only hear dear Ida, as she prays for *her*, it would do her heart good; she seldom forgets her. Ida is a dear girl, and I love her very much.

One of my pupils expects to go home this week for a two weeks' visit. It is over two years since she first came, and she has never been to her home in that time. She is next to the brightest girl in school, but I am sorry to say is one that has given us the most trouble. She likes very much to have her own way if she can, and is very quarrelsome, but I do not give her up. The Lord is able to turn her to His service. My heart has been going out especially for her, and will you not in your prayer-meeting especially remember "Ma-le;" that is her name—it is the Chinese for Mary. I feel that if she is truly converted, she will be very useful in the Master's service. Oh, help me pray for this dear pupil!

INDIA.—Allahabad.

Miss M. L. Wilson.

. . . One woman whom I visit, in speaking of persecution, said very earnestly that if one truly loves Christ, he will not mind if others do abuse him. I think it is very possible that she knows what persecution is. When she had finished reading, she handed me the Bible, and said, "I wish to ask you which is the true way to serve God? There are many ways; each thinks his own the best one." I replied, "If, then, I should say *mine* was the best, you would perhaps think I said so because it is mine; but there are certain tests that we can apply to all. One is, the lives of those who profess them; another is, which would serve best for all mankind? The Mohammedans say, 'We are the followers of the Prophet, and you must profess the same faith that we do, or we may kill you. We may make you our slaves, or take your property, or do what we like with you,' and for centuries they have done this whenever they have had the power. Their leader did not profess to be a saviour of his followers, and his last words were a prayer to God for forgiveness and mercy."

"Oh, yes," she said, "they are very wicked and cruel; their religion cannot be pleasing to God."

"Well," said I, "and what of the Hindoos? If I wished to become a Brahmin, I could not, because I was not born a Brahmin. None of them would eat with me, and if I came near to them, they would shrink from me as if my touch were polluting. A few days since, when I wanted to go up the steps of a temple, they shouted out to me not to do so. There can be but one great God, who is over us all, and the true religion, that is pleasing to Him, can be but one. If that is the Hindoo religion, then the Hindoos must be very blameable, for they do not wish or try to teach it to others. None of them ever came to my country to tell the people about Kali, or Siva, or Ram, while those who love Jesus spend a great deal of money, and many leave their homes, to go and tell people in other lands about the love of Jesus, and what He has done for them. Chris-

tians love to do this, and it was the last command of Jesus to them to do so, that all might know of the Saviour."

"Yes," she said, "that must be the true and the right religion that God approves of."

In one house there is a very bigoted old woman. She seems to spend a great deal of her time in fasting and doing *poojah*. These old creatures are the most bigoted of their whole race, and it does not seem that the younger ones can ever become like them.

I was rather surprised to be greeted in the next house by the son of one of my pupils, a boy of twelve, shouting out, "Ma'am, why did your people go to America and kill all the people there, and take their lands for themselves?"

I denied the accusation, but he said, "Yes, you did; for I have read about it in a history written by one of your own people."

"What book?"

"Prescott's Conquest of Mexico."

Just here the quiet little mother exclaimed, "No, no, my son, you should not say such things about any Christian people; they do not do such things. I know that we are much better governed and treated, and have more freedom and comfort, with English rulers than if we were governed by our own people. And see how different it is now from what it was when the Mohammedans had the power; we could not put on our jewels and go out in our *palkeys* as we do now."

Her remark is very true, indeed. I often wonder if any woman would be carried as safely in London or New York under the same circumstances. Just fancy putting on jewels to the value of five or six hundred dollars, and then sitting down in a closed box, or being entirely covered with a thick cloth, to be carried by men over whom you have not the least control, and whose pay for the service would not exceed twenty-five cents!

I thought if the boy had such ideas of our people as his question showed, I had better try to enlighten him further on the subject, and we had a long talk over it. I told him that God often used one nation to punish another, and that these people were very wicked; but it was the Spanish nation that had done

most to destroy them. Now, our people try to protect and enlighten the Indians, though they are very difficult to civilize or Christianize.

This being settled, his next question was, "Who killed Jesus Christ, the Romans or the Jews?" I thought best to let the Bible answer him, so I showed him several passages to read, which I explained occasionally as he went on. He understood, and had heard much more about it than I thought, as the Government schools, where he had been taught, do not have religious teaching. He asked where Jerusalem was, and if it was still a city. I asked him if he had an atlas, and he brought one from among his school books, but in a moment more ran into his father's room and brought a large Chambers' Atlas, and soon found it. He wanted to know how long it would take to go there, if I had ever seen any one who had been there, and how the city looked. I was not sorry to spend the time in this way that I would have given to the mother's lessons (she could not read, because her baby was sick), as he listened very attentively to all that was said.

SIAM.—Bangkok.

Miss Sarah A. Bradley.

The Siamese are really improving in many respects, especially in education, and in dress and manner of living. The better class have comfortable, well-furnished homes, and pleasant gardens. The poorer class still cling to their old way of living in miserable dirty bamboo houses, full of cobwebs and soot. They never have chimneys in their houses.

Only a few of the Siamese have given up chewing the betelnut, but many keep their teeth white and clean, and many have artificial teeth, something quite new for this country. The first dentist that came to Bangkok was Dr. Collins, of China. He came here seven or eight years ago, and spent a few months in Siam. Although patronized by the late king, Somdet Phra Chom Klow, and many others, he was not very successful, in consequence of

the difficulty he had in making the teeth keep their position. The lime eaten with the nut, caused the gum to disappear.

The common people still eat with their fingers, but are gradually learning to use knives, forks and spoons. Many of the parties that are given during the year by the Siamese are conducted in the European style; even wines, I am sorry to say, are sometimes used too freely.

Billiards, croquet, and many of the fashionable games, are played by the nobility. The habit of crouching before superiors has been exchanged for that adopted by all civilized nations. The better class wear the *pansong* and shoes and stockings, and are never seen without their coats and jackets. The new police laws will not allow women and children to be seen on the streets without being modestly dressed. Other nuisances, which have been almost unendurable, are prohibited on public highways, greatly to the pleasure of the pedestrians.

For the past few months, the king has been using his private temple as barracks for soldiers, and lately, since the war has broken out between the Chinese and Siamese, other temples have been used as training grounds for fresh recruits. This is another step towards the downfall of Buddhism, to turn the temples into places for training men to kill each other, when killing animals is against their religion.

The people are really in an inquiring state of mind. Several have asked to purchase the Bible, but we have none to sell; this may seem very strange, but it is the truth. Recently the king sent to my brother, who deals in books, to purchase seven Siamese Bibles, for his own use, but it was impossible to collect, from all the missions, the required number. The Bible, having been printed in small portions, and distributed freely among the people, was not to be found. These were the first Siamese Bibles ever sold in Siam. The time has come when the people wish for the whole Bible, which is an encouraging feature of our work.

My little school of boys is increasing, and I enjoy teaching them very much. We learn everything in English. Sut, one of my large boys, who has been with me over six months, has the geography class, and I am surprised to see how well he teaches.

At Home.

A FEW SUGGESTIONS

About your auxiliary society meetings. Are they all that you, reader, want them to be?—all that they ought to be, in numbers, interest and influence? Do you go to them sometimes with your heart a little heavy, at other times with it cold and indifferent, and do you come away with it all aglow with new love and devotion to the Master and His cause, and with the sense of being uplifted into a higher, purer spiritual atmosphere than that which you were breathing before you went there?

We would that this might be the experience of every one of our readers in her own auxiliary, yet we fear that comparatively few find it thus. In the hope of helping some to a realization of such blessing in their own meetings, we make a few practical suggestions on the subject. We hope also thus to answer some of the many appeals that come to us in letters, to tell of some remedy for dwindling numbers and waning interest in auxiliaries.

In the first place, permit one or two questions as to your custom on some points. Do you, by special invitation or notice, ask the ladies of your church to attend your meetings? Not only by a pulpit notice, but by a particular, personal invitation directed to each one?

You say this is so much trouble—that they ought to know that every one is invited, &c. Yes, so they should; but human nature is so constituted, and the habit of womankind (to say nothing of the other kind) is such in these matters, that a general notice or request will fail to reach many, when an appeal by name to them will be heeded and answered.

As to its being too much trouble, it is not so regarded when special invitations to an evening company are in question, the object whereof is social enjoyment or the fulfillment of social obligations. Should it be thought too much trouble, my Christian

sister, secretary of your auxiliary, to do the same to bring the women of your church together, that they may meet the Master, and talk with Him and with each other, of the work which He has given them to do? If the burden of special notices is really too "grievous to be borne" by the secretary, surely some one could be found, when necessary, to take part of the manual labor of it, which is all that is burdensome.

We *know* that ladies, especially in city churches, often say with truth, when questioned, "No; I don't go to these meetings, because I know nothing about them. I suppose I have heard the notice read among others, from the pulpit, but I did not know anything about it, and never thought of going myself." If such persons received a postal card or a note, written or printed, addressed to them individually, by name, it would show that somebody cared that they, individually, should come to the meeting; and sometimes they would be apt to say, "Well, now I'll go to-day to that meeting, since they have asked me, and see what they do there."

The next thing is, having brought the ladies of your church together, what do you give them? It will not do to put before them poor food when you invite them to your table. You want to furnish them with such refreshment and nourishment that they will eagerly come again, with appetite for the same in kind. What shall it be?

For one thing, do not fail to have singing, and to have it good. Ask some one beforehand to lead it. Have a supply of the little ten cent missionary hymn books, published by the Woman's Foreign Missionary Society, and select a hymn to a tune that everybody knows, then all sing it to the Lord, with heart as well as voice. This will give a sort of tone and warmth to your meeting in the very outset, and you will begin in harmony with each other.

The next thing we should recommend is, that your president read a passage or chapter in God's Word, *selected beforehand*, not left to hasty, confused choice at the moment of opening the Book; and then ask some one to lead in prayer, whose voice can be heard without painful effort, and who will truly *lead* the petitions of those there gathered. Even if it be but a very few, simple, im-

perfect sentences, if they come right from the heart, asking for what is just then and there wanted, they will reach not only the hearts of those present, but the ear and heart of a listening, approving, omnipotent Father above. Let the spirit of prayer, the sense of absolute dependence upon the blessing of God, to be given for the asking, fill every soul and inspire every word and act. Let the earnest question of every heart, in view of this work, be, "Lord, what wilt Thou have ME—not our society, or our church, or my neighbor, but *me*—to do?" and the question will assuredly find answer.

There should always be something of interest and information to bring before the society, in the shape of letters from missionaries, or, where these cannot be had, items of news, gathered by some careful, thoughtful one, regarding mission work, or papers written on some subject connected with it. If the minds of the officers and members are given to it in any good degree, and their hearts are enlisted in it, there will not be wanting ways and means of finding and imparting information and arousing enthusiasm. If the fire burns, it will enlighten and cheer, and draw those who are without into its bright warmth. If dead ashes only are on the hearth, they will repel and chill all who approach. Let the flame of missionary love and zeal light up but a few souls—let there be only a central point of life and heat in your auxiliary, and it may kindle and arouse all who come near it to an earnest activity on this behalf. From *your own soul*, reader, such radiance may go forth, until your whole church is leavened by its influence. Only do what you can—going from your closet to do it, and your auxiliary may become a living, breathing, working power, instead of a dead thing, with but a name to live.

MISS LORING has resumed her work among the churches, and those desiring her services will please apply, at once, to Mrs. A. L. Massey, Home Secretary, 1334 Chestnut St., Philadelphia.

COMMUNICATIONS in regard to "Fern Leaf Mottoes" are to be addressed to Mrs. J. R. Nicholas, 507 S. Ninth St., Philadelphia.

LORD, INCREASE OUR FAITH.

FRANCES RIDLEY HAVERGAL.

Increase our faith, beloved Lord!
For Thou alone canst give
The faith that takes Thee at Thy word,
The faith by which we live.

Increase our faith! So weak are we,
That we both may and must
Commit our very faith to Thee,
Entrust to Thee our trust.

Increase our faith! For there is yet
Much land to be possessed;
And by no other strength we get
Our heritage of rest.

Increase our faith! On this broad shield
"*All*" fiery darts be caught!
We must be victors in the field
Where Thou for us hast fought.

Increase our faith that we may claim
Each starry promise sure,
And *always* triumph in Thy name,
And to the end endure.

Increase our faith, O Lord, we pray,
That we may not depart
From Thy commauds, but *all* obey
With free and loyal heart.

Increase our faith—increase it still
From heavenward hour to hour,
And in us gloriously "fulfill
The work of faith with power."

Increase our faith, that never dim
Or trembling it may be,
Crowned with the "perfect peace" of him
"Whose mind is stayed on Thee."

Increase our faith! For Thou hast prayed
That it should never fail;
Our steadfast anchorage is made
With Thee, within the veil.

Increase our faith, that unto Thee
More fruit may still abound,
That it may "grow exceedingly,"
And to Thy praise be found.

Increase our faith, O Saviour dear,
By Thy sweet, sovereign grace,
Till, changing faith for vision clear,
We see Thee face to face.

OUR PRAYER MEETING.

THOSE who have learned from their own experience something of the power of prayer, know the comfort and strength these meetings are to our whole band of workers. Not only do the few gathered every month, in Room No. 18 of the Presbyterian House, go forth refreshed at the close of that hallowed hour, but all over the land, and in the mission stations of the "regions beyond," hearts have been uplifted and cheered and blessed. It is a delightful thought, that we have a common meeting-place, a common mercy-seat, where we may come and lay every burden down at our Master's feet, and go our way rejoicing; and these *times* of meeting are precious landmarks on our way heavenward. The noontide hour of the *third Tuesday* of every month, and the hour from five to six *every Sabbath afternoon*, these are our special times for united supplication, and that we may pray together with more harmony and definiteness of aim, we have decided to take, as the subject of each month, the field which is before the church for that month. This, of course, will not exclude prayer for the laborers in all departments of the work, or petitions for other special objects. We begin the year with a survey of the entire field, and prayer for the whole world. Let us fix firmly in our minds the position and general characteristics of each mission, and pray earnestly for the outpouring of the Holy Spirit upon it; then as the other months come, we can acquaint ourselves more thoroughly with every station, and pray intelligently for its work and workers.

OUR OTHER SISTERS.

"Twenty Years Among the Mexicans." By Melinda Rankin.—This unpretending book is a simple, modest record of the experiences of a Christian woman during twenty years of labor for Christ in Mexico. The thoughts that crowd into the mind on laying such a book as this down after reading it through are difficult to put suitably upon paper. There is so great admiration for the heroic bravery of the woman in the midst of dangers that might appal the heart of many a strong man—there is yet such an impression of her shrinking timidity at times, and of her gentle womanliness always—there seems ever in her mind so deep a sense of her own insignificance and weakness, and so absolute a consciousness of being called, guided, defended and rewarded by her Master, without apparently any idea that she can do otherwise than simply obey the voice and follow the guiding hand—that one has almost the feeling that criticism, or even review of such a life, is out of place.

There is something Abrahamic in the simple faith that took this New England girl alone from home and friends to a distant, unknown, perilous region, because she had the conscious call from God to go and work for Him there. And there she labored for twenty years, making her way with the gospel in her hand wherever she saw the least opening for its entrance, winning the love of the people wherever she went; overcoming mountains of difficulty once and again; planning and carrying out large schemes for the good of the race for whose elevation and salvation she so longed; returning ever and anon to the homeland for means to complete her undertakings; utterly refusing ever to compromise with what she regarded as wrong even when personal safety seemed to hinge on such compromise, and at last quietly and submissively turning all the results of her labors over into other hands, when she felt that her active work for Mexico was done, and that God now called her to turn aside that others might go in and reap the harvest of her sowing.

Who can show a better record for twenty years of life? Alas, how few women can show anything like so good a one!

The history is given in a most straightforward, unadorned

manner, and its style is open to critieism, if one eould have the heart to eritieise sueh a story, so told. Aeeording to her own modest words, she may "not make a very striking exhibition of authorship," but the pen of the most elegant and aeeomplished writer could not tell the tale of this life more eloquently or toueh-ingly than it is here given. We have not spaee to say nearly all that should be said of this little book, but we hope we have said enough to make all our readers get it and read it for themselves. They will rise from the reading with love for the brave, gentle woman who has done so mueh for her Master in Mexieo, with greater interest in this people, with whom our own Soeiety is now so nearly eonneeted through its missionaries and its work among them, and with stronger love for the Lord Jesus and His eause throughout the world.

The *Life and Light* for Deeember eomes to us as sprightly and full of interest as ever, and with a promise of still more material for its grown-up readers in the future. The pages now devoted to *Echoes* for the ehildren, are to be vaeated for this purpose, and the *Echoes* are to be issued hereafter as a part of the *Well-Spring*. An able paper on Home and Foreign Missions is plaeed beside a statement from the *Foreign Missionary* of eontributions to these two departments of our own ehureh, and shows a similar proportion in the Congregational, *i. e.*, a mueh larger sum given for home missions than for foreign. Three new missionaries have been sent out recently by the Woman's Board of Boston, and two are returning to their work in Turkey.

CHILDREN'S WORK FOR CHILDREN.

The first number is out, and already in the hands of many of our young friends. We hope it may make so favorable an impression as soon to find entranee into a great many more homes. The fine engraving on its eover eannot but attraet young and old, and the view of Rio Claro, Brazil, the likeness of the young Raja of Kolapoor, with the neat little map of India, and other good things within, eannot fail to be interesting to its readers.

We feel more and more the importanee of instrueting the young

in the Master's work, and we intend to do this in our little magazine, in the very best and pleasantest way we can. And now, dear sisters, as in all our other work, we need your help and your prayers in this. How many subscribers can you send us? Or, how many young people can you influence to get subscribers among their companions? We have placed our terms at the very lowest figure —so low, in fact, that we shall be able to retain our club rate for six months only—because we want to reach just as many of the half million children in our Sabbath-schools as possible. Then there is a large outlay in starting. This is unavoidable, and occurs only once in the history of a periodical. We have a nucleus of a fund subscribed to defray this expense, outside of the subscription list; if any wish to contribute to it, they will aid us materially. Remember that this youngest child of our love and care will not be able to walk alone until it has acquired sufficient strength.

TRANSFER.

In the semi-annual report of the Foreign Secretary, one important change among our missionaries was accidentally omitted. It is that of the transfer of Miss H. N. Phillips from Odanah, where she had faithfully labored for four years among the Chippewa Indians, to San Francisco, where she is now established in charge of the Home for Chinese Women and Girls, under the care of our vigorous California Branch. She is well fitted for this work, and with the blessing of God, given in answer to our prayers, we believe that she will have rich fruit from her labors here as in her former field.

NEW AUXILIARIES.

Bellefonte, Pa.
Circleville, Ohio.
East Palestine, Ohio.
Middlesex, Pa.
Tyrone, Pa.
Whitestown, Pa., Mt. Nebo Aux.
Zanesville, O., Mt. Zion Ch.

PRESBYTERIAL SOCIETIES.

Bellefontaine Presbytery.
Columbus Presbytery.
Huntingdon Presbytery.
Steubenville Presbytery.

NEW LIFE MEMBERS.

Brown, Mrs. W. S.
Cratty, Mrs. Mary
Lampson, Mrs. Martha F.
McElwee, Mrs. James
Patterson, Mrs. A. O.
Smith, Mrs. James A.
Smith, Mrs. Ogden
Teaz, Willie O. Johnstone

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Nov. 1, 1875.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE. — Ellicott City Aux., for Mrs. Nevius' schs., Chefoo, $50; Taneytown Aux., of which $35, for scholarship, Oroomiah, $44, ... $94 00

BLAIRSVILLE.—Armagh Aux., $8; Irvin's Station Aux., "Centennial offering," $100, 108 00

CARLISLE.— Carlisle 2d Ch., Pearl Seekers, sup. Bhagwandi, Allahabad, . . 40 00

CHESTER. — Downingtown S. S., qr. pay't, sup. Hannah Chogota, Dehra, $15; Collier Band, *special*, for Hannah Chogota, $5, . . 20 00

CLARION.—Clarion Aux., for Rio Claro Building, Brazil, $50; Greenville Aux., $20; Strattonville Aux., for schs. at Sabathu, $4, . . . 74 00

CLEVELAND.—Memorial Ch. S. S., sup. Gurgius Akle, Ghurzooz, Syria, . . 25 00

DAYTON.—Oxford Aux., for Woodstock, $18; Mrs. A. O. Patterson, to constitute herself a Life Member, $25, . 43 00

ELIZABETH.—Basking Ridge Aux., sup. two Nat. Teachers, Furrukhabad, $35; Metuchen Aux., $25; Elizabeth, Miss. Band, 2d Ch., sup. scholarship, Kolapoor, $30; Mrs. Ogden Smith, to cons. herself a L. M., $25; Elizabethport Miss. Band, $21, . 136 00

ERIE.—Erie, Park Ch. Aux., sup. Miss'y, Dakota Ter., $200; Fairview Aux., for Nat. Pastor Yu, under Mr. Lyon, Hangchow, $12 86; Warren, Mrs. F. Henry, $10; Little May Reese, deceased, $1 28 ($11 28), . . . $224 14

FORT WAYNE.—Fort Wayne Aux., sup. Miss'y, Shanghai, 150 00

HOLSTON.—Jonesboro' Aux., . 29 00

HUDSON.—Scotchtown S. S., sup. Hattie, Gaboon, . . 26 00

HUNTINGDON. — Huntingdon Aux., bal. for expenses on Miss Harshberger's organ, . 13 92

JERSEY CITY. — Paterson, "Children of the King," sup. orphan, Sidon, . . . 50 00

KITTANNING.—Boiling Spring Aux., sup. Miss'y, Brazil, $19; Eldersridge Aux., for New Canton School Building, $31 30; Saltsburg, Miss Taylor's Class, for Beirût Sem., $14; Slate Lick Aux., for Miss McFarren's school, Bogota, $36; Srader's Grove Aux., for work under Mrs. McFarland, Siam, $20, . 120 30

LACKAWANNA. — Pittston, Parke Band, sup. two pupils, Gaboon, $50; Wilkesbarré, Memorial Ch. Aux., Mary Lynde and Frank Wadhams, dec'd, for scholarship, Kolapoor, $36, . 86 00

MAHONING.—Deerfield Aux., sup. Miss'y, Bogota, $45; Youngstown, 1st Ch. Aux., sup. scholarship in Miss Allen's school, Mexico, $18 45, ... 63 45

MORRIS AND ORANGE.—Orange, 1st Ch. Aux., sup. Miss'y, Canton, ... 225 00

NEWARK.—Newark, S. Park Ch., sup. Miss'y, Canton, and scholarships in Boarding and Training Schools,

$129 80; Bloomfield, 1st Ch., sup. Miss'y, Canton, and scholarships 1 and 2 in Boarding School, $74 65; Wickliffe Aux., support two scholarships, Training School, $70; High St. Aux., sup. Miss'y, Canton, $61 83; Newark, 3d Ch. Aux., sup. Miss'y, Canton, $213 50; Three Departments of S. S., sup. Chung Chun School, $140; Westminster Ch., Bloomfield, support Miss'y, Canton, $79 60; Caldwell Aux., sup. scholarship No. 1, Boarding School, Bible Reader and Day Sch., $50; Newark, Central Aux., sup. Thirteenth St. School, $60; Hanover Aux., sup. Twelfth St. School, $50; Park Ch. Aux., for rebuilding church in Jedaide, Syria, $44 80, . $974 18

New Brunswick. — Bound Brook, A Few Ladies, $25; Lawrenceville Aux., sup. scholarship, Beirût, $115; Second Amwell Aux., bal. on scholarship, Kolapoor, $15; Trenton, Mrs. F. J. Slade, sup. Miss'y, Allahabad, $150, ... 305 00

New Castle.—Dover, Cheerful Workers, proceeds of Fair, ... 110 00

Newton.—Phillipsburg Aux., bal. of salary of Teacher, Lahore, ... 75 00

Northumberland. — Lycoming Ch., Adeltha Band, $15; Williamsport, 1st Ch. Aux., sup. Belinda and school under Mrs. Wherry, Lodiana, $50; 2d Ch., Mrs. J. J. Ayres' Bible Class, $8 08; Miss Sophie Wilson's Class, $3 92, ($13) for Day School expenses, Sidon, . . 78 00

Ozark.—Springfield, 1st Ch. Aux., ... 25 00

Philadelphia.—Arch St. Ch. S. S., sup. Lajwanti, Dehra, $70; Mizpah Band, support Martha Coleman, Dehra, $30; South Ch., Cheerful Givers, sup. Grace Ebenezer, Dehra, $25; Tabernacle Ch., "B. T. box," sup. Miss'y, Ningpo, $50; Miss C. Hamilton, for Sidon Orphanage, $20, . . . $195 00

Philadelphia Central.—Johnstone Aux., sup. Missionary, Odanah, $75; Immanuel Ch. S. S., sup. Nat. Teacher, Rio Claro, $71 42; Olivet Ch. Infant Class, Jesus' Little Lambs, sup. Mary Coleman, Dehra, $30, 176 42

Philadelphia North. — Chestnut Hill Aux., sup. Luceya Zazoor, Nat. Tea., Beirût, ... 100 00

Pittsburgh and Allegheny Com.—Monongahela City, S. S. sup. Harriet Bates, Dehra, 30 00

St. Clairsville. — Bellaire Aux., sup. Mary Jane, Mynpurie, $52; St. Clairsville, 1st Ch. Aux., $50, . . 102 00

Shenango. — Slippery Rock Aux., $8 50; Mission Band, $10; Mite Helpers, $1 60; Miss Mehard's Class, $1 75; Mrs. Evans' Class, 50 cents ($22 35) for School Building, Petchaburi, Siam, . 22 35

West Jersey. — Deerfield Aux., sup. Josephine B. R., Gaboon, $27; Greenwich Aux., sup. School No. 1, Saharanpur, $70; S. S., sup. Orphan Boy, Saharanpur, $35, ... 132 00

Zanesville.—Keene Aux., . 11 12

Miscellaneous.—"A Would-be Missionary," $3; Mrs. M. C. Flavel, Astoria, Oregon, $10; "A. M.," N. Sparta, N. Y., for Sidon Sem., $10; Mrs. M. J. M. Cummins, Shelby, O., for Mrs. Mateer, $10; Mrs. J. R. Nicholas, per centage on Fern Mottoes, for Bogota Mission, $8 80, ... 41 80

Total Receipts, Nov. 1875, $3,905 68
Previously acknowledged, 19,235 66

Total Receipts from May 1st to Dec. 1, 1875, . . $23,141 34

Mrs. J. M. Fishburn, *Treasurer*,
1334 Chestnut Street.

Philadelphia, December 1, 1875.

W. P. B. M.

Northwestern Department.

INDIA.

MRS. DR. WARREN.

[THE Little Reapers of St. Louis, and others interested in Mrs. Warren's school, will be glad to see that it is at last begun.]

. . . You ask about the climate. We wear flannel the year round—in the winter to keep out the cold air, and in the summer to keep out the hot air. In June and July, in our coolest room, the mercury was at one hundred degrees. We wilt a good deal under such continuous heat. Out of doors the heat was very much greater. With great importunity I have gathered into a school four little girls, and with them three little boys from my own yard. These children are learning their letters, repeating the catechism and little hymns, and all are learning to sew. I commenced with them this month, and now they are putting two letters together by way of spelling.

One of the little girls wears a skirt, and the three others wear a skirt and a breadth of cloth thrown over the head, with one end passed over the left shoulder. Of course these *chuddars*, as the breadths of cloth are called, were all tattered and soiled, and the little girls' hair was uncombed. I bought some red cloth, such as we can get here at the rate of six yards for a rupee, and gave to each of them two yards to hem for a new, clean *chuddar*.

They seemed very happy and their eyes sparkled, for in their susceptibilities they are just like any little American child, who never has worn, and never expects to wear, tattered clothing. I feel enthusiastic about little children. In India, they have not a fair chance. We gather plenty of them about us when we go to the bazaar to read the Bible and talk; but they are afraid

that we will make Christians of them if we have them in school—so they tell us.

You ask about the thieves. When we were on our way to Gualior, our tent was entered in the night time, and our clothing that we had taken off, and also some in a satchel, was unceremoniously taken from us. Eddie was sleeping the sleep of a happy child, Dr. Warren the sleep of weariness, and I the sleep that follows a heavy chill, so the thieves had a fair chance. They did not take my little fur cape and muff, for they would have lost caste even to have touched them. We were quite inconvenienced by our loss, and because of it felt the need of being very economical, the more so that our horse died not long afterwards. A very expert thief can take the sheet from underneath one sleeping, as well as the clothes from above the sleeper. It is done after this manner: by tickling one knee until the sleeper unconsciously turns over on one side, when the thief rolls up the sheet smoothly and close to the person of the sleeper. Then the thief tickles the other knee, and the sleeper turns to the other side, and the thief walks off with his trophy. There is now here, in the Baptist mission, a missionary who had everything taken from his tent excepting his bedstead and mattress while he slept. There is so much that makes one feel sorry in India, that it is worth while for us to use the ludicrous as a tonic.

INDIA.—Ambala.

MRS. H. F. MORRISON.

. . . LAST summer I spent with Mrs. Janvier. I hesitated very much about leaving my work, but it seemed a plain call of duty. Mrs. J. being sick, Dr. Newton did not think she ought to be left alone in Sabathu, and urged me to go and work with her, at least until some one else should take my place. I went, expecting to be able to return in a month or so; but I was obliged to stay until November, therefore, my own work here is very much disorganized. Notwithstanding, I am not sorry that I went to Sabathu, for there I had experience of a kind of work I had not

before engaged in. Mrs. Janvier and Dr. Newton had always done a good deal of work among soldiers, and during my stay there was a revival, and it was my precious privilege to help in leading souls to Christ. You have no idea how refreshing it is to see souls feeling the burden of sin, after having labored for years among people who do not seem to have the slightest sense of sin, and never feel its sting.

Just now it seems to be the seed time in India; but the harvest must come some day, and then this experience I have had in dealing with individual souls will, I have no doubt, be very valuable to me. But I am rambling on without giving any decided answer to your questions. Mrs. —— has gone up to the hills, and has given back one of my schools. This school contains between twenty and thirty pupils. It is not a boarding-school, and the girls are not paid to learn. They are all Mohammedan children, and are taught to read the Persian character by a *Munshi*, who gets six rupees a month; and then a Bible woman visits the school daily and gives them a Bible lesson, and teaches them the catechism. Ambala station supports four Bible women. Two of these are in out-stations, and not in Ambala itself. I go to these places whenever I am able, to see what they are doing.

PERSIA.

Miss Mary Jewett.

Tabreez, October 1, 1875.

Just two years ago, to-day, we commenced our mission work at this station of Tabreez, and still we are alone. Last year we had hoped some one might come from America and help us. This year we confidently expected some one. Now it is doubtful whether Mr. Labaree will come here or go to Oroomiah. We thought that if Mr. Labaree did not come here to live, one of the gentlemen from Oroomiah would, but that too seems to be denied us. Well, it is not by the great number of workers, but by the Holy Spirit, that the Lord's work is advanced. I hope you will never cease to remember us and our work in your prayers.

The autumns in Persia are lovely. The air to-day is cool, soft and balmy. We have much here that is pleasant, and we have cause to rejoice that Tabreez is a healthful place. It has been thought formerly by missionaries to be otherwise, but after living here two years, we can decidedly pronounce it equal in its healthfulness to any place in the world, unless it be some famous health retreat.

AFRICA.

Mrs. C. De Heer.

. . . Ngapimba was with us as a member of our boarding-school for some three years, and was a very promising, interesting, obedient girl. Some three months since, it was our pleasure to have her unite with the inquiry class. She expressed very deep conviction on account of sin, and a desire to learn of Jesus. Since that time, she has been removed from our direct influence by her brother, or rather half-brother, who has given her to the young man to whom she has been betrothed, who pays the brother a certain dowry, and he, from a spirit of avarice, will consent to sell his sister.

Ngâpimbâ's father died when she was a very little girl, and in such cases, not only all the property of the father goes to the sons, but also the sister, whom he may sell to the person who will pay the largest sum. Ngâpimbâ has not the least love for this young man, but no woman's or child's wishes are ever consulted in such cases. We have thus lost direct control over her for the present, much to our regret; but she, of course, still belongs to our parish, and we shall see a great deal of her. The prayers of the Band will reach and benefit her, and in spite of all the obstacles which may be placed in her way, we believe she will still be a lamb of the Saviour's fold. And now through you I want to suggest to the Band that it will be much better for them to take a scholarship in our school, which we will always keep filled, and write them of the one at the time occupying it. . . .

INDIAN TERRITORY.

Mrs. W. S. Robertson.

Tallahassee, October 26, 1875.

. . . I must tell you how greatly obliged I am to you for the publication of a part of my letter to you, though it was not written with that expectation. It had been so long since our mission was brought before its supporters, that I learn from different directions of its having been the means of opening the eyes of Presbyterians to the fact that there is a "Tallahassee Mission" among the Indians. But will you not be so kind as to have the mistake corrected which makes our son *copyist* and not printer. The copying is my work, the printing his. His teachers were his father and sister, with the aid of a little book.

If I had time, I would tell you about my brother's getting the Nation to purchase the press while he was superintendent here, some years ago, when his own knowledge would have made it useful if he had had the time to spend. As it was, Providence kindly provided it to do a work among this people, which I would not have believed could have been done while our force of teachers was so small; but God sometimes leads Mr. R. to see possibilities of a good work being accomplished which many would be wholly unable to conceive. I had not the least idea what a work the beginning was, until it was fairly inaugurated, and now he is cheered whenever he goes in the Nation, by finding how much *Our Monthly* is prized by those who can read no other paper. . . .

I must here express my grief that our aged translator is in such poor health, that his friends fear he will not long remain with them. How I want to get on a horse at once and go to him, to see if we cannot do something for him which may help him! But he is nearly twelve miles away, and I fear I cannot do it while our school is scarcely yet fairly in motion, and some one must be overburdened if I go. Do pray that he may be spared to come and translate again the precious words of the New Testament for his perishing people.

I must tell you of my vacation experience in getting Ephesians

reviewed for the Bible Society. As our interpreters could not spare time from home duties to come to us, I went twice to them, and enjoyed the hospitalities of their pleasant homes, while they gave me all the time they could until it was finished. Then my copying was done at such intervals as I could seize from other duties; but I finally rested for two or three weeks on the last chapter, which I was trying to finish while ministering to the dying sister of our interpreter, a member of our little church. Her brothers are our elders as well as interpreters, the Hon. S. W. Perryman, the delegate from our Presbytery, who spoke at the last meeting of the General Assembly, and Rev. Thomas W., licensed by our Presbytery a year ago. . . .

Our daughter suffered so much from sickness during the vacation, that we almost feared to have her return in any case, and to think of her coming home to be as severely taxed as she was during the last year, seemed out of the question. The vacation had almost expired without our seeing where help was to come from, when she found a schoolmate whom she thought well fitted for the work, ready to respond with all her heart to her appeal. Within a very short time from her proposing the question to her, they were on their way together, and you can imagine the welcome both received just a week after the opening of our session. Our daughter is now rapidly recovering strength; our new teacher seems happy in her new work, and our girls in having her teach them.

BRAZIL.

Miss Dascomb.

In Itri, the headquarters of the Jesuits, there is considerable interest. A tailor began to read the Bible, and a padre took it from him and burned it. The tailor bought a Testament, and while one day reading it, the padre came upon him and demanded the book. The tailor answered, "First, I want you to tell me, are these words truly of Christ—'I am the Way, the Truth, and the Life,' etc.?" "Yes, I suppose they are." "Then, thank you; I'll keep the book and dispense with your mediation. Good day!"

Home Work.

THE HAPPY NEW YEAR.

This greeting sounds as cheery to-day as in the time when we were children. Indeed it has a clearer ring, for our hearts are overflowing with praise for the delightful way along which we have been led during the past months.

Recall the Milwaukee meeting, where a new mission altar was erected; the flame rising from it lighted the frontier. Recall the face of the venerable father from Persia; the gentle sister from Siam; the missionary gatherings in Cleveland, Louisville, Peoria, Freeport and elsewhere. Most of all, recall to mind the good wishes we sent out with Miss Bassett and Miss Poage, as they left for their new home and new work in Persia. This was only the commencement of your care for them; we charge you to follow them with daily prayer unto the end. While the past is fresh in your minds, shout your *jubilate*, for "the Lord is on our side!"

Cease not from labor while you praise, for the Centennial of this nation should bring to remembrance the great Giver of all this prosperity, and with pleasure we should return a portion of the good things He has loaned us. Cease not from labor while you praise, if you would have another century celebrate the completion of Christ's redemption.

Remember the simple centennial gift we ask for; only *one dollar* from every Christian woman in America, and we could whisper Christ's love to every heathen woman on the face of the earth. Who will hinder us by withholding her substance? Who will celebrate this day by her New Year's gift, sent forth with the earnest prayer of faith?

EXAMPLES WORTHY OF IMITATION.

We would be happy to record new work and new workers in each number of our magazine.

GRAND HAVEN.

DEAR MRS. K.:—In giving you our plan and something of our work, I beg you will not feel that it is in any manner boasting, only that you may know us better, and that the one blessed work of greater interest in missions may be fostered. Four years ago our mother, herself during a great part of her life a missionary, went to her heavenly home. In her legacy was the gift of a membership for the Woman's Board, with an expressed desire that a society might be formed. In April, 1871, we organized, tearfully, prayerfully, and I may say thankfully, with five life members. That year with 30 members we reported to Philadelphia, sending $300 to Micronesia. In the autumn of 1871, our young girls were gathered in the parlor of the secretary, to form a Mission Band. They had hitherto sent our hundred and sixty dollars to the island of "Ponapi," Micronesia, for the education of a little girl in charge of our dear Mrs. Doane, whose journal and letters we have always had.

The most delightful part of our work for missions has been with these young girls in their mission band. With the pastor's wife, or her alternate, for their President, with our young lady daughters to assist their officers, and with our own President to read aloud to them, they meet, from house to house, for two hours every Saturday afternoon. Four ladies of the older society pledge themselves to be present, to cut and prepare their work It is a beautiful sight to look in upon a company of lovely girls so engaged—many little ones among them, whose deft little hands can only "make patchwork," listening to stories of heathen girls and scraps of missionary news. Not alone this, but the reading of a serial story (found in our religious press), with here and there something that comes to the heart.

The first year they sent $50; the second year $100; the third $100 to Japan. Various little entertainments, gotten up by themselves, have added to their means. But it is not the money they send, alone, it is the educating influence of these meetings. It is to grow up with a knowledge of and a love for missionary work, to learn that they have now something to do for Christ. Their

meetings are closed with singing and the Lord's Prayer. They have their summer vacation, closing each year in the parlor where they organized. We hope at the end of two years more, with their help, to make our contributions at least one thousand dollars from the time we began. I hope it will be greater, that our record may not fall short of the past.

And may the Great Head of the Church bless us in our work, and bless you in your greater work, that both you and we may hear at last the welcome words, "*She hath done what she could!*"

DETROIT.

We are much pleased with this report from the Boys' Foreign Missionary Society of the First Presbyterian Church, Detroit, and trust it is the beginning of good things in this direction. Let the mite boxes be freely circulated.

Our pastor, Rev. George D. Baker, felt the necessity of educating the boys and young men of his church in the matter of foreign missions—wanted them to have an idea of the magnitude of the work and the constantly-increasing demands made upon Christians to maintain it. We held preliminary meetings from week to week, and effected an organization. The main difficulty was to get an attendance, but by the urgent appeals of teachers to their classes and individual solicitations, we have now a membership of forty-eight, and are in a prosperous condition. Our method of raising money is only from collections and mite boxes.

The boys are thoroughly in earnest, and it is interesting to know the methods some of them adopt to get money. Some earn it, others save it, and none are ashamed to present their boxes as a silent appeal to their acquaintances. Another thing which we think is important, we have our meetings in the evening. Girls can go in the afternoon, but boys not so well, and perhaps they ought hardly to be expected to leave their amusements, on the only afternoon they have in the week. Besides, there is more dignity to an evening meeting.

We feel that God's blessing is upon us, and that through Him our efforts will be successful. Remember in this as with other things,

that a few are responsible. Two or three young men must take the matter in hand; they must attend the meetings regularly, be quick to observe, and in every way keep up the general interest; must make themselves popular with the boys, always consulting them, yet advising with judgment. We desire to be classed among the workers, and will endeavor to forward more money before the close of the present year.

WISCONSIN.

The first synodical meeting of the Woman's Foreign Missionary Society of Wisconsin was held on Friday, October 15th, at Baraboo. Of the five presbyteries of the state, four were represented: Milwaukee Presbytery, Mrs. L. G. Clark, Beloit, Secretary; Wisconsin River Presbytery, Mrs. Tullis, Madison, Secretary; Chippewa Presbytery, Mrs. S. R. Lapham, La Crosse, Secretary; Lake Superior Presbytery, not reported.

The auxiliaries reported number 21; mission bands, 9; money received, $1273 13.

Miss M. W. Candee,
Synodical Secretary.

THE WOMEN AND THEIR WORK.

Progress is written on every step in woman's work for Christ, and the prophecy of the near future, graven in letters of gold, is, that the news of redeeming love from her lips shall be as effective in winning back the world to Christ as was the forbidden fruit in her hand productive of discord between man and his Creator. The age is full of intense inquiry, and the spirit of missions is like the rifting volcano, working with unthought-of forces. In this spirit of inquiry, and at the call of Mrs. Hoge, President of the Woman's Presbyterian Board of Missions of the Northwest, a goodly band of ladies connected with the churches of Freeport Presbytery, Synod of Illinois North, assembled at Freeport, to consider how their agency might be most effective in lifting up heathen women to light and life.

The meeting was called to order by Mrs. Marsh, President of the Woman's Foreign Missionary Society of the First Presbyterian

Church of Freeport, and, following the opening exercises, Mrs. Hoge was appointed Chairman, and Mrs. Malburn, of Freeport, Secretary. Mrs. Hoge then addressed the audience in her usual happy and convincing manner, portraying the sad life of heathen women, their utter inability unaided to better their condition, and the duty and privilege of Christian women to send them the living teacher. She then urged the Centennial Dollar Fund as an expression of gratitude to God for a good government; this fund to be raised by each lady giving one extra dollar this Centennial year. This would obviate debt, and also send to the front four young ladies who are waiting to relieve the wearied missionaries in the field.

The influence of *missionary literature* was brought out in vivid outline, not forgetting *Woman's Work for Woman*, and the *Children's Work for Children*. The meeting then proceeded to organization, and Rockford was chosen as the headquarters of the Presbyterial Society.

Miss West, for fifteen years a missionary in Turkey, addressed a large and intensely-interested audience for more than an hour in the evening.

Let our Synod of Illinois North be represented by an immediate accession to our forces in the great field now ripe for the harvest. M. E. H.

A CHRISTMAS SUGGESTION.

One of our missionaries suggests that "it might be well for little children to hang up a stocking in which to place an offering for mission work at Christmas time. This might be done in families or by Sunday-schools." Who will take this hint?

NEW AUXILIARIES.

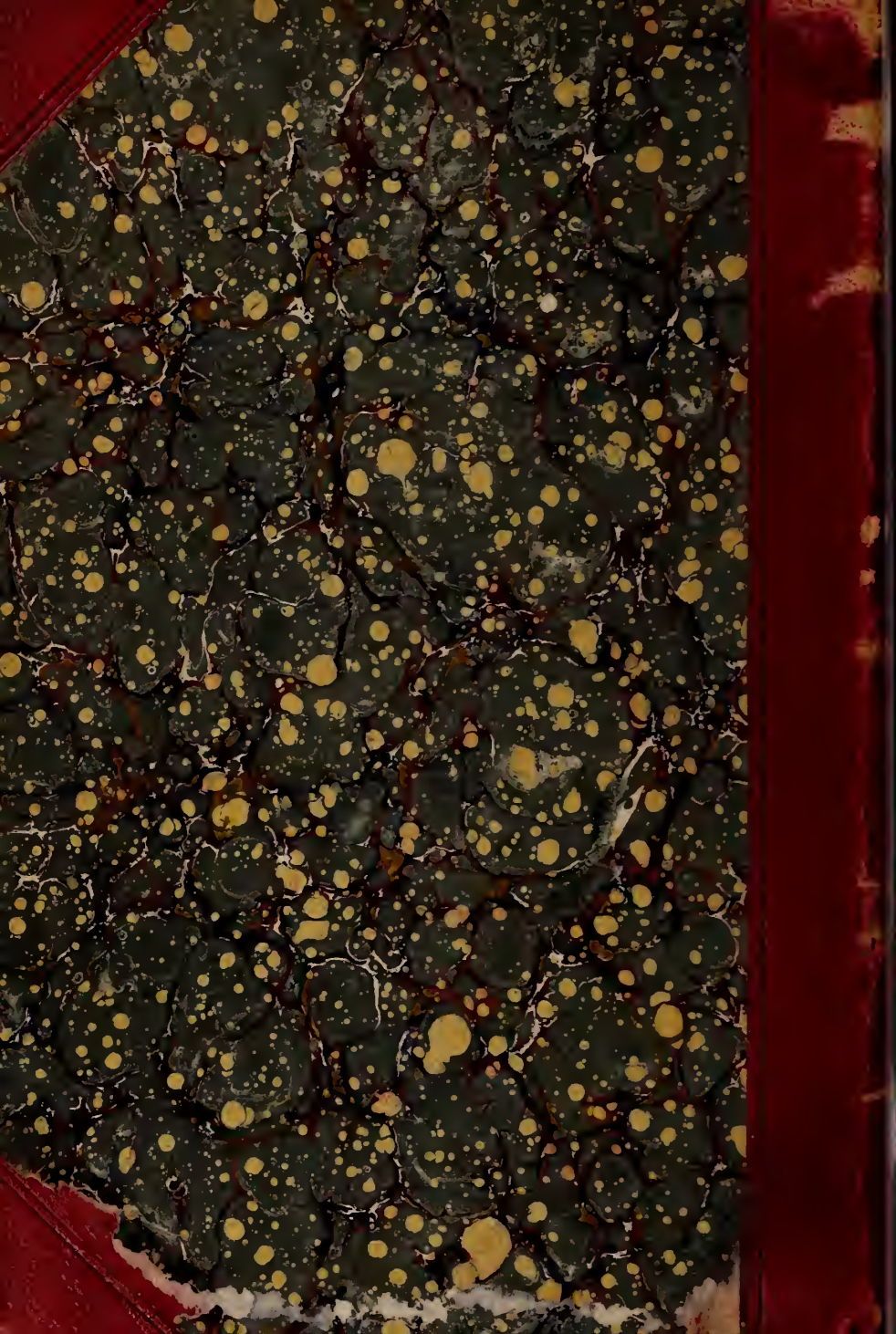
Goshen, Ind., S. S. Band.
Hyde Park, Ill., "Nimble Needle Society."
East Minneapolis, Minn.
Malcom, Iowa.
Nevada, Iowa.
Oregon, Wis.
Baraboo, Wis.
Reedsburg, Wis.
Plattsville, Wis.
Janesville, Wis.
Janesville, Wis., Girls' Mission Band.
West Salem, Wis.
Juneau, Wis.
Sechlersville, Wis.

NEW LIFE MEMBERS.

Mrs. L. T. Delavan,
Mrs. A. E. Hastings,
Mrs. R. I. Laidlaw,
Mrs. G. P. Nichols,
Mrs. J. C. Pierce,
Mrs. Martha Pierce,
Mrs. Bell C. Ramsey,
Mrs. E. V. Robbins,
Mrs. Henry Snooks,
Mrs. Cyntha B. Stark.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, for November, 1875.

Milwaukee, Wis., Young Ladies of Immanuel Ch., for Mrs. McFarland, of Siam,	$25 00
Portage, Wis., W. M. S., for Mrs. McFarland,	15 00
Lodi, Wis., W. M. S., for Mrs. McFarland, Siam,	5 50
Saline, Mich., Mrs. Nicholson's Class, for sup. of a child,	2 24
Chicago, 3d Pres. Ch., from Miss I. A. Mendsen, sup. of pupil with Mrs. J. M. W. Farnham, Shanghai (*in gold*),	25 00
Freeport, Ill., W. M. S., of 1st and 3d Pres. Chs., for Miss Jewett, Tabreez,	25 00
Bedford, Ind., W. M. S.,	9 70
Detroit, Mich., To redeem a ring,	10 00
Chicago, 2d Pres. Ch., by Mrs. J. Gould, sup. of a Bible Reader,	30 00
Chicago, 2d Pres. Ch., by Mrs. C. C. Peck, sup. of a little girl in Miss Downing's school, Chefoo,	20 00
Indianapolis, Ind., 9th Pres. Church,	14 00
Hopkinton, Iowa, W. M. S.,	41 35
Minneapolis, Minn., W. M. S., for sup. of Frank Myngro Bolondo, Benita, W. Africa,	25 00
Fenton, Mich., The Helpers, sup. of Egalingo, with Mrs. Bushnell, Gahoon,	25 00
Jerseyville, Ill., for Bible Reader,	26 40
Detroit, Mich., by Mrs. Allen Sheldon,	$25 00
North Henderson, Ill., W. M. S., Pres. Ch.,	12 00
North Lake, Wis., W. M. S., Stone Bank,	4 00
Vernon, Ind., W. M. S.,	20 00
Freeport, Ill., Elliott Band of 2d Pres. Ch., sup. of pupil in Miss Jewett's school, Tabreez, Persia,	25 00
Freeport, Ill., 2d Pres. Ch., for sup. of Bible Reader in Persia,	14 00
North Lansing, Mich., Coral Band, sup. of scholarships Nos. 27 and 29, with Mrs. Bushnell, Gaboon,	40 00
Lima, Wis., W. M. S.,	6 00
Joliet, Ill., Central Pres. Ch., sup. of schools in Persia,	25 00
Peoria, Ill., W. M. S., for Dehra school,	43 17
Ottawa, Wis., W. M. S., 1st Pres. Ch.,	5 00
Cedar Rapids, Iowa, W. M. S., of 1st Pres. Ch., for sup. of Miss Jewett in Persia,	50 00
Chicago, W. M. S., 1st Pres. Ch., sup. of Miss H. Morrison, Amhala, India,	105 90
Lake Forest, Ill., W. M. S.,	18 00
Vinton, Iowa, W. M. S., of Big Grove,	4 40
Total,	$696 66

Chicago, December 1, 1875.

Mrs. Jesse Whitehead, *Treasurer*,
223 Michigan Avenue.